

A

REVIEW

OF THE

Affairs of *FRANCE*:

Purg'd from the Errors and Partiality of *News-Writers* and
Petty-Statefmen, of all Sides.

Tuesday, September 5. 1704.

I Came in the last *Review*, to some Nice distinctions, which I cannot but think very necessary, in Order to make the Understanding of the Present Case easy, as to the *Hungarians* and the Emperor.

I have Granted as much in behalf of the *Hungarians*, as can in Reason be desired: I have allow'd them to be Oppress'd, Persecuted, Plunder'd and ill Treated, even more than I can heartily suppose they have been; I admit all the hard words they give the Emperor of *Germany* and the Jesuits; all the Blood and Rapine Committed, or pretended to be Committed, upon the poor Protestants of that Distracted Kingdom; and all this, whether true or no, I Grant, to avoid the trouble of the Argument.

This may perhaps make it justifiable for them to Depose the King of *Hungaria*, but it cannot make out a Reason, why they should depose the Emperor of *Germany*; suppose Male Administration does qualify People for the Disciplining their Governours, deposing their Princes, and the like; it does not at the same time furnish them with a Title to Invade their Neighbours; it may lead them to dismiss Tyrants, but not to meddle with any Tyrants *but their own*; Insurrections of People may be for the Recovery or Defence of Liberty, never for the making of Conquests—

If they proceed to Conquests and Invasions, there is certainly something else in their Design than the Recovery of their Liberty, and the

settling Religion: The Grievances of the *Hungarians* can give them no Title to Ravage *Moravia*, Plunder and Destroy *Austria*.

They have not Declared War against the Empire, no, nor against the Emperor, as such; to make Depredations therefore, upon the Hereditary Countries, does no way Comport with the Terms of their own Declaration, wherein Prince *Ragotski* tells the World, they take up Arms for the Defence of their Religion and Liberties. Defensive Arms cannot be supposed to Invade and Ravage their Neighbours.

If we were to consider the *Hungarians* as a Nation at War with the Emperor, then indeed we might allow them to push him to all the extremes possible; but then we must at the same time allow them to be Confederates of *France*, and Enemies to the Grand Alliance; we must call them *Our* Enemies, and must concert Measures to endeavour their Reduction.

But in the present Circumstance, I am willing to look upon them as the Opposer does, and call 'em an Oppress'd People, a Persecuted, Injured Nation, who forc'd by innumerable and intolerable Impositions and Oppressions, have taken Arms to recover their Liberties.

As they are such, they cannot pretend to demand any thing but what is in Order to restore their Liberty, if they do, they cease from the first Pretension, and appear to us in another Capacity.

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If the *Hungarians* fought merely to ruin the House of *Austria*, they must be our Enemies, because they Attack our Ally and Confederate, the Emperor; but all the Depredations they make by force, out of the Limits of their own Country, and all the Demands they make by Treaty, other than is their Right, either by Nature, or Constitution of their Country, are all Excentrick and Foreign to the Pretences they make of Religion and Liberty.

'Tis therefore necessary to distinguish between the *Hungarians* taking Arms for their Religion and Liberty, and the same *Hungarians* pushing their Designs farther, to Articles which have no Relation, either to Religion or Liberty.

As the former, we not only are bound to think well of them, wish well to them, and assist them, but her Majesty and the States of *Holland* have done it; they have offered them their Assistance in the best and properest manner, both for themselves and for us.

You have offer'd them Assistance! says a Wise Objector, what! you have offered to be Guarantee of a Treaty; but what's that to the purpose? 'tis other sort of help they want.

This comes directly to the point; 'Tis true, we do not Assist them to Ruin the Emperor, 'tis for the *French* and the Duke of *Bavaria* to do that; 'tis the business of the Confederates, as Friends to both, to bring all Matters to a fair adjustment; to obtain Peace for the Emperor; Liberty and Religion for the Protestants of *Hungaria*; if they are not content with it, 'tis a sign they aim at something more than what they pretend, and I cannot help saying I am afraid it will appear so.

If the Confederates by their Influence upon the Imperial Councils, can bring the Emperor to hearken to Reason, and Grant his *Hungarian* Subjects such a Peace, as 'tis reasonable they should be contented with; and the Confederates offer their Guarantee to secure what they so obtain; I am content to appeal to all the World, whether they do not do as much for them as they ought to ask; and whether the Refusal is not a Scandal upon the Sincerity of their real Intentions?

If the Safety of the Empire is not, as things now stand, the Security of the whole Confederacy; if the Empire be not at this time the Bulwark of the Grand Alliance, why then has the Duke of *Marlborough* March'd so many hundred Miles to the Banks of the *Danube*? Why have we made so many Panegyricks and Encomiums on the Zeal and Generosity of Her Majesty, and Her Forwardness in the Common Cause, and in saving the Empire from the Impending Ruine? Can this consist with sending Troops, Arms or Money to the *Hungarians*? — As Mediators we may Serve and Befriend them, but as to War and Fighting, we must be against them, or else we draw the *English* Sword against the Protestant Religion, and fight against our selves; every Gun fired by our Assisting the *Hungarians* against the Imperialists in *Hungaria*, is directly fir'd at the Duke of *Marlborough*, and the *English* Army on the *Rhine*; can we send one Army to save the Emperor, and another to Pull him down? This would be such preposterous doings, that no Nation in the World could justify it; and the *English* Councils must be the very Emblems of Confusion, whenever they act in such a Ridiculous Manner as this.

ADVICE from the Scandal. CLUB.

THE Design and Desire of Our Society being the Reforming, not Exposing the Vicious, they cou'd not but be very well pleas'd with the following Letter, which by the Contents appear'd to be Wrote from one of the Gentlemen who sent us the Letter about the Numb. 3. and had sat up 3 Nights endeavouring to be Drunk, but could not compass it.

Gentlemen,

Though in my last (Directed to the Youths of Scandal) I told you I was not Drunk, yet I hope you have that Charitable Opinion to believe

no Man would Write so loose and Wicked when he was thoroughly Sober; I Repent, and also ask your Pardon for what I then Wrote; and beg of you to insert This as a Memorial to the World of the same;

Tuesday, Aug. From your Humble Servant,
29. 1704.

K.

The Letter being so very Ingenuous, the Society declar'd they accepted it as a Testimony against the Humanity of Drunkenness; and a Proof, that Wise Men are always asham'd of it when they are Sober; and farther concluded,

2. That

2. That if a Man of Sense falls into a Mistake, when he comes to himself again he is never ashamed to acknowledge it.

3. That 'tis no Disgrace to any Man to make a Publick Confession, of a publick Crime; because no Man ought to be ashamed to repent of what he should be ashamed to do.

4. When a Man has made his Error publick, 'tis a Debt due to Moral Vertue, to make his Acknowledgment reach as far as the Crime.

Wherefore, the Society Declar'd, this Gentleman had made full Amends as to *Honour*, and therefore Ordered him the Honour due to a Penitent, viz. to be Recorded in their Book of Reformation Fo. 1. for the Number of Convert Drunkards are acknowledg'd to be very Few.

The following Letter the Society has Ordered to be publish'd for Sundry Reasons; for tho' the Latin be as vicious as the Author, the Morals to be Drawn from it, they take to be very good.

Ad ingeniosissimum Auctorem Review.

Amice Colende,

Adolescens sum, & nuper adolescentula spondebar; sed non posebam ejus parentium consensum acquirere, ut eam conjugarem; ergo optimum meum modum putabam eam violare, cui facile ejus consensum gignebam; & cum factum perficissem, diversis Personis revolebam; (quia mea facultas non est arcanum retinere) pro quo ejus Pater me vexare minatur: Ergo auxilium tuum in hoc orarem.

Septembris primo.

1704.

Totus tuus Servus &c.

This Letter they Order'd to be Translated as well as such sort of Latin will bear it; that the Ladyes, for whose Instruction they Write this, may not be at the trouble to enquire the Meaning.

"I am a young Man, and lately courted a young Woman, and we had promis'd one another; but being not able to obtain her Friends consent to Marry, I us'd my best endeavours to get to Bed to her without it; which I easily effected. I had no sooner done this, but I began to talk of it, (keeping a Secret being none of my Talent,) and now her Father Threatens to go to Law with me: Therefore I pray your Assistance in this Affair.

Tho' the Society thought the Publication of this a sufficient Caution to the Sex, in General,

how they venture upon the Honour of the Men; yet they could not but add some necessary Remarks here. *As,*

1. A Woman that will take a Man's word in this Case, really ought to expect such Usage.

2. He that Lyes with a Woman on a promise of Matrimony, is a Knave if he does not perform his promise, and a Fool if he does.

3. A Woman ought in Policy, tho' no such thing as Conscience was concern'd in it, never to admit a Man on the most Sacred promise in the World, for the following Reasons;

1. Because she is under his Lash for ever, and Subject to the Insults of his Tongue.

2. He will always plead his Merit, and think her obliged to him.

3. He can never believe she will be Honest, because, *Once a Whore and always so.*

4. She Forfeits the Dignity of her Office, as Wife, and makes her Consent of Marriage, which should be esteemed a Favour obtain'd by her Husband, be a Bounty bestow'd upon her.

But as to the young Rake that sent us the Letter, the Society Ordered him to be told,

1. That his Latin in as bald as his Action is Villainous, and so he might as well have wrote English, if he had known how.

2. He ought to be Punish'd for deluding the young Woman, but he ought to be hang'd for telling of it afterward.

3. He has Committed two Crimes against Man, for we suppose he don't trouble himself about that against his Maker.

1. A Crime against the Family, in Debauching a Person they thought too good for him to Marry.

2. A Crime against the Sex, for betraying the highest Confidence could be plac'd in him; and therefore of all Villanies in the World, this must be allow'd to be the most Ungenerous.

At last this Gentleman desires the Assistance of the Society, by which they understand, he means their Advice, which they are free to give him as follows,

1. That he immediately apply himself to the Father, and offer to Marry the young Woman, if she be Fool enough to have him.

2. That he agree to tell all the World his Name, that no other weak Sister may venture upon him.

3. That since he has declar'd himself such a Villain, as not to be fit for Human Society, he would please to dispose of himself into her Majesty's Service, where he may Expiate his Crime.

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by the Service of his Country, and perhaps stop a Bullet from killing an honest Man.

4. There is another Method to rid his Native Country of such a Betrayer of Secrets, and that is, to hang himself out of the way; but they Advise him to let that be the last Remedy he takes, when all other means fail.

The Society having occasion to bring before them a Certain News-Author, something more frequently than has been lik'd by the Gentlemen concern'd; in Civility to them, he thinks fit to desire them to tell the World in their next, what they mean by 6000 Men forming the Siege of *Landau*, and the Duke of *Marborough's* Army being Compleat. *Postscript* to the N^o 1452.

The Gentleman that seems under some difficulty for being concern'd in *Robbing an Orchard*, shall have an Answer in our next.

Mr. T. B. also shall hear from us in our next.

A Hymn to Victory. By the Author of the True Born English Man; and Dedicated to the Queen. Printed for John Nutt, near Stationers-Hall. Price 1 s. There are three sorts of Counterfeits, or Shams; called by the same Title; one is a half Sheet, another a whole Sheet, and the third a Sheet and half; the Counterfeits are full of Faults, the Sence mangled, and several Lines altered in some near to Blasphemy.

A Dvertisements are taken in by J. Matthews in *Filkington-Court* in *Little-Britain*.

ADVERTISEMENT S.

AT the *White Swan* upon *Snow Hill*, over-against the *Green Dragon* Tavern, are made and sold the Newest fashion Flower-Pots for Gardens; Urns, Eagles, and Pine-Apples, to stand upon Posts of Large Gates; also large or small Figures, all made of hard Mettal, much more durable than Stone, and cheaper; also Candle Moulds, fit to make Wax or Tallow Candles, from 1 in the Pound, to 20: There is also made Artificial Fountains, that Play Water from 1, 2, or 3 Foot, to 20 or 30 Foot high, 1, 2, 3, or 6 Hours together, without Repeating with the same Water; which Fountains or Engines may be made use of to extinguish Fire 40 or 50 Foot high, with a continued Stream, larger than the Common Fire-Engines.

THE *Almirante of Castile's* Manifesto. Containing, I. The Reasons of his Withdrawing himself out of *Spain*. II. The Intrigues and Management of the Cardinal *Portocarrero*, and *Don Manuel d'Alia*, about the Will of King *Charles the Second*, to Advance the Duke d' *Anjou* to the Possession of that Crown. III. The Government of Cardinal *Portocarrero*, &c. after the King's

Death. IV. The Designs of *France* against *Spain*. V. The Manner of the Admiral's making his Escape into *Portugal*. VI. And his Proceedings at *Lisbon*. Faithfully Translated from the Original Printed in Spanish at *Lisbon*, since the Arrival there of King *Charles III*. London, Printed, and sold by John Nutt, near Stationers-Hall. 1703.

* * * A Doctor in Physick Cures all the Degrees and Indispositions in Venereal Persons, by a most easie, safe, and expeditious Method; and of whom any Person may have Advice, and a perfect Cure, let his or her Disease be of the longest Date: He likewise gives his Advice in all Diseases, and prescribes a Cure. Dr. HARBOROUGH. (a Graduate Physician) in Great Knight-Riders-street, near *Dobson's* Commons.

Lives English and Foreign: Containing the History of the most Illustrious Persons of our own and other Nations, from the Year 1559, to the Year 1690. By several hands; who have been assisted in the Work with many private Memoirs. In two Volumes in 8vo. The English Lives are, William Lord *Burligh*, Sir *Walter Raleigh*, George Duke of *Buckingham*, Marquess of *Montrose*, Oliver *Cromwel*, Duke of *Hamilton*, General *Blake*, Duke of *Albemarle*, Earl of *Saundersbury*, Duke of *Monmouth*. Printed for B. Tuck, at the Middle-Temple-Gate in Fleet-street, and W. Davis, at the Black-Bull in Cornhill; and sold by John Nutt near Stationers-Hall. 1703.

A True State of the Difference between Sir George *Roek* Kt. and William *Colepeper* Esq; together with an Account of the Tryal of Mr. *Nathanael Denny*, Mr. *Roberts* *Eritton* and Mr. *Merriam*, before the Right Honourable Sir *John Holt*, Kt. Lord Chief Justice of England, on an Indictment for the Deligns and Attempts therein mentioned, against the Life of the said William *Colepeper*, on behalf of the said Sir George *Roek*. Sold by the Bookellers of London and Westminster.

Next Term will be publish'd, The Book mentioned in the Journal of July, Entitled, A Critical History of the Doctrines and Religious Worships, Good and Bad, that have been in the Church, from *Adam*, to our Saviour's time; wherein is found the Original of all the Idolatries of Ancient Heathenism, explained, with relation to those of the Jews; and will be Printed for John Taylor, in St. Paul's Church-Yard, and George Sanbridge in Little-Britain.

There is now published T. Hy's two Essays of old Age, and Friendship, with his Paradoxes, and *Scipio's Dream*: Rendered into English, by Samuel Parker, Gent. London, Printed for George Sanbridge, at the Three Flour-le-Luces in Little-Britain, 1703.